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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, NOVEMBER 5, 1903. NUMBER 10

THE WITNESS OF THE DUST.

Voices are crying from the dust of Tyre,
  From Baalbec and the stones of Babylon—
"We raised our pillars upon Self-Desire,
  And perished from the large gaze of the sun."

Eternity was on the pyramid,
  And immortality on Greece and Rome;
But in them all the ancient Traitor hid,
  And so they tottered like unstable foam.

There was no substance in their soaring hopes:
  The voice of Thebes is now a desert cry;
A spider bars the road with filmy ropes,
  Where once the feet of Carthage thundered by.

A bittern booms where once fair Helen laughed;
  A thistle nods where once the Forum poured;
A lizard lifts and listens on a shaft,
  Where once of old the Colosseum roared.

No house can stand, no kingdom can endure
  Built on the crumbling rock of Self-Desire;
Nothing is Living Stone, nothing is sure,
  That is not whitened in the Social Fire.

—*Edwin Markham.*

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CONGRESS OF RELIGION

A special Congress will be held at Rockford, Illinois, November 17th, 18th, 19th and 20th, Dr. H. W. Thomas, President of the Congress of Religion, giving the opening address. The program is being arranged and the call will be issued by a committee of resident clergymen. Pending the completed program, the following preliminary announcement is made for the evenings:

Tuesday evening, November 17th, at the First Congregational Church:

"THE PRESENT OUTLOOK IN BIBLICAL CRITICISM." By Prof. Shaler Matthews, of the University of Chicago.

"THE RELIGIOUS MESSAGE OF ISRAEL TO THE TWENTIETH CENTURY." Rev. Joseph Stolz, Rabbi of Isaiah Temple, Chicago.

Wednesday evening, November 18th, in the Second Congregational Church:

"THE PRESENT OUTLOOK IN THEOLOGY." Rev. W. B. Thorp, Pastor of South Congregational Church, Chicago.

"DEMOCRACY AND EDUCATION." Rev. F. E. Dewhurst. University Congregational Church.

Thursday evening, November 19th, in the Church of the Christian Union:

"THE NEW SPIRIT OF EDUCATION AND ITS RELATION TO RELIGION." Rev. David Beaton, Pastor of Lincoln Park Congregational Church, and Jenkin Lloyd Jones, General Secretary of the Congress of Religion.

Friday evening, November 20th:

"THE SOCIOLOGICAL OUTLOOK." Bishop Samuel Fallows of Chicago, and Rev. J. A. Spence, Green Bay, Wis.

UNITY

VOLUME LII. THURSDAY, NOVEMBER 5, 1903. NUMBER 10

That was a costly fire at the Vatican, but the priceless manuscripts were not charred in vain, for the fire dissipated the unnatural chill that kept apart civic and ecclesiastical Rome. Perhaps the angel of history counted the lamentable loss gain, for did not the civic Mayor and the great Pope himself join their efforts in trying to save the common wealth of the world?

John W. Chadwick writes us, "I am particularly glad to be alive that I may read Morley's 'Gladstone,' which I am getting well into, and about which I am meaning to write UNITY." The *Enquirer* of London says, "None but Gladstone could provide a biographer with so magnificent a theme; none but Morley stood qualified by literary gift and fulness of knowledge to handle the theme on an adequate scale."

The prayer of Hezekiah, which we printed as the frontispiece to our issue of October 22, and which we credited to the *Chicago Tribune* for want of closer reference at the time, was written by F. D. Nesbit, who contributes the "line-o'-type" column to that paper and who thus has been preparing his readers for such pleasant surprise as comes with this noble poem, pronounced by a discriminating reader of UNITY worthy a place alongside of E. R. Sill's "Fool's Prayer." We trust the poem will receive, as it deserves, more than the passing recognition which is too often assumed to be the desert of a newspaper poem.

We have been more than once indebted to the *Christian Life* of London for concrete illustrations of the higher life, practical demonstrations of heroism. This time it is the story of Edith Miles, a ten-year old girl in Leicestershire who had the presence of mind necessary to save a little boy five years of age who fell into into the water. She did not plunge in to save the boy and thus sacrifice two lives, but ran down stream to a plank bridge, and lying down on it, waited until the boy, who had sunk twice, floated by, when she caught him and pulled him out of the water. A simple application of common sense, and still as rare as it is simple. Why print the name of Edith Miles out here in Chicago, three thousand miles away? Why not tell it to atone somewhat for the many silly and wicked things in English life that are greedily exploited in our American papers?

Mrs. Mary E. Woolley, of Maine, is reported in the *Congregationalist* as speaking timely words to the educated women in the church at a recent Maine conference. She assumes that such women owe much to the church for the open door in the college and the university, and thinks they owe in return *interest* in place of *indifference*. The educated woman ought to take her place as an executive element in the church, as one of the teaching forces, a contributor to as well as a partaker in the worshiping spirit. She calls upon the educated woman to give to her Bible the concentrated and thoughtful study which she gives to Dante and to Browning. We believe with Mrs. Woolley that through the church more than through any other organization of men or women can the educated woman most effectively come into touch with the social life of the community and become a formative influence in the town or city to which she belongs. There is the paralysis of exclusion that goes with the best organized clubs that can be and should be avoided in the true working church of today.

An English exchange gives some samples of children's prayers which have at least the merit of frankness and sincerity, such as does not always characterize the prayers of their elders. A belligerent eight-year-old during the recent war used to pray, "Bless our dear beautiful soldiers and our darling sailors and don't let any of them get hurt. Make them well soon if they must be, and send all the Boers to h—l." When the mother protested and insisted that this devout but patriotic English child should remember at least the wounded Boers, the child modified the last clause and in a soft whisper added, "Never mind about the Boers." One little girl prayed the Lord to "forgive Frances for pushing me into the fountain today and then daring to say that I felled in." When it came Frances's turn to pray she set matters right by saying, "Forgive Margery for daring to say that I pushed her into the fountain when she knows she felled in herself." We should like to believe that the honesty in these prayers reaches the throne of grace and that the malignity miscarries. To the little ones as to their elders, the most devout of prayers always applies, "Father, forgive them, for they know not what they do."

Dr. Samuel A. Eliot, President of the American Unitarian Association, writing in the *Christian Register* of Denominational Charity, says:

> "Too often the penury of the church is due not to the real poverty of the people or to the insufficiency of their number, or to their lack of zeal, but rather to the inefficiency of the church committee, or whoever has charge of the raising of the funds necessary to the maintenance of the church. It is obviously a good deal simpler for an easy-going treasurer to fill out a blank application to the association and ask for a grant of four hundred dollars than it is for him to canvass the parish for subscriptions."

This is doubtless a true diagnosis of many cases, but our experience leads us to think that he who would locate the cause for church penury must move back one peg, viz., lack of zeal on the part of the people. Too

often the treasurer and the minister represent the electric poles of a dormant sphere; the dead matter lies in between somewhere—the laymen that are busy with business and the women that are preoccupied with their clubs. Both these men and women have money to give to the activities in which they are really active, but of course come to a sense of their poverty when asked to contribute to the support of organizations in which they themselves are largely inactive. Interest grows with exercise.

We find in the *Unitarian World,* published in London, an extract from Edwin D. Mead's paper, read at the International Council of Liberal Religious Thinkers and Workers at Amsterdam, on "The World's Indebtedness to Holland in the Cause of Peace." In this paper he claims that Holland was the first to teach the modern world the lesson of federation. From Holland William Penn received his impulse towards republicanism. Says Mr. Mead:

"I hold with Emanuel Kant in his great essay on 'Eternal Peace,' that we shall not see a federated, organized world until we see a republican world."

Next to republicanism comes religious liberty as the condition of universal peace. Here can Holland lead mankind. The great pioneers of the doctrine of toleration, Mr. Mead says, were the Dutch Spinoza, the English John Locke, and the American Roger Williams. John Locke read his letter concerning toleration at Amsterdam and it was first published in Holland, while Roger Williams was a good Dutch scholar and read Dutch to Milton. Why should "Dutchman" still be used as a term of reproach on the playground of American public schools? Indeed, we fear that it carries some such connotation in some older circles and among those who ought to know better.

The Bible in College.

A firm friend of UNITY, a man whose name has for a long generation been respected on both sides of the Atlantic, writes us:

"I have never seen anything in UNITY which surprised me so much as your seeming endorsement of Chancellor MacCracken's suggestion of making every student's admission to college depend on a Sunday-school diploma of whatever description. Between this concession and the strictest Jesuitical instruction I can see no logical dividing line."

We confess that in our hastily written note we were thinking not of the Sunday-school diploma so much as of the specific requirement suggested by Chancellor MacCracken, but we think that our esteemed correspondent has misunderstood both Chancellor MacCracken's suggestion and the UNITY comment. The Chancellor did not bespeak a Sunday-school diploma of "whatever description," but rather a Sunday-school diploma that would certify that the candidate "knew by heart the Ten Commandments, the Sermon on the Mount, a church catechism of some kind and a score of the scripture Psalms and best classic hymns." A more rigid examination than this is exacted in Greek, Roman and English literature, and in what is known as "secular history." The weak thing in the Chancellor's suggestion is the implication that Sunday-schools as now conducted are qualified to issue such a diploma. We fear that the vast majority of those who have been in attendance on Sunday-schools for many years would be at a loss to pass even this examination, so incoherent and superficial has the mass of so-called Sunday-school instruction grown. If we were going to revise the Chancellor's list we would not say a church catechism "of some kind," but rather the three or four great creeds of Christendom, for these are the creeds that are inseparably woven into European history and have helped shape for better or worse modern institutions. If they were better known their true nature and office would be more readily understood. UNITY is encouraged to find that the note in question attracted not only the attention of our Cambridge sage, but also that of an under-graduate in the State University of California. A young friend writes:

"I have just been reading the paragraph in UNITY on college graduates' ignorance of the Bible. You may be interested in the enclosed examination given last week in a course I am taking here at Berkeley in early Hebrew history. You will notice that it consists largely of references in modern literature to incidents in Genesis. To be sure, we could answer it with our Bibles open, but to trace these eight references in twenty minutes presupposes a pretty familiar acquaintance with the text. The course, while elective, counts in the 'history group,' and the enrollment is over one hundred, principally from freshmen and sophomores, so they will at least constitute a good addition to the increasing number of college graduates who do know their Bibles, for I believe a similar course is offered in many colleges with a greater or less emphasis on the Bible as literature. In fact, I prefer to regard this course as literature rather than as history."

We make space for these eight references that UNITY readers may test their familiarity with Bible lore. We will remove the time limit of twenty minutes and would like to know how many of our readers can give "chapter, verse, and name of incident," as required of the Berkeley students.

2.—Identify the following *references* (not quotations):

(1) Burns—Cotters' Saturday Night, l. 118.

"The priest like father read the sacred page,
How Abraham was the friend of God on High."

(2) Milton—Paradise Lost, Bk. I, ll. 19-22.

"Thou from the first
Wast present, and with mighty wings out spread
Dove like sat'st brooding on the vast abyss
And madest it pregnant."

(3) Wordsworth—Excursion, Bk. IV.

"Upon the breast of new created earth
Man walked; and when and wheresoe'er he moved,
Alone or mated, solitude was not.
He heard borne on the wind, the articulate voice
Of God."

(4) Same.

"He sate—and talked
With winged messengers, who daily brought
To his small island in the ethereal deep
Tidings of joy and love."

(5) Shakespeare—Henry IV, Act II, sc. 4.

"If to be old and merry be a sin, then many an old host that I know is damned; if to be fat be to be hated, then Pharoah's lean kine are to be loved."—*Falstaff.*

(6) Milton—Paradise Lost, Bk. XI, ll. 313-315.

"Not that more glorious, when the angels met
Jacob in Mahanaim, where he saw
The field pavilioned with his guardians bright."

(7) Shakespeare—Othello, Act III, sc. 3.

"Perdition catch my soul
But I do love thee, and when I love thee not
Chaos is come again."

(8) Chaucer—Nun's Priest's Tale.
"Wymmens counseiles ben ful ofte colde

Wommannes counseil brought us first to woo,
And made Adam fro paradys to go."

[*Give chapter, verse and name of incident.*]
October, 1903.

Two of the Newest Books.

The Houghton-Mifflin House has laid upon our table Will Payne's story of the Chicago Stock Exchange, and George Rice Carpenter's "John Greenleaf Whittier," in the series of the American Men of Letters—books that come from the opposite poles of modern life. The whole diameter, not only of social ambitions but of spiritual aspirations, separates the Mr. Salt, the plunger of La Salle Street, Chicago, from the Quaker poet who loved the seclusion of Amesbury, the rustic Massachusetts village. Mr. Payne is a realistic writer in a new field. We are accustomed to have the cowboy, the moonshiner, the Dakota farmer, and the colored cotton picker of the south served up on the pages of fiction with grim truthfulness, but it is a shock to find the bustling, well-fed and well-groomed man whose home is on the avenue and whose office is under the shadow of the Board of Trade, dissected with the same relentless realism. Mr. Payne served his apprenticeship as an accountant in a city bank. He is familiar with the mechanism of business. Telephones, telegrams, messenger boys and cabs, market reports and labor strikes are a part of the mechanism of this story. All these are skillfully managed, but none the less skillfully has he converted the stenographer into the woman of power and the bride of purity and promise, thus for once, at least, successfully resenting the sinister look, the ungenerous smile, if not the dastardly implication which often enters into the impure ideals of the would-be practical man. If ever a novelist undertook to write a work of fiction at short range and to put a story into the present tense, Mr. Payne has made such a venture. Perhaps if this story were widely read by the dealers in stocks and bonds, the manipulators of margins and the dealers in the essentials of life, it might set them thinking. Anyway it is worth trying. Let such "business" (!) men read this story and see if they recognize themselves in the picture.

Of course this little volume of Mr. Carpenter's with its three hundred pages does not take the place of the authorized life of Whittier, by Samuel T. Pickard, his appreciative kinsman, but it will fill delightfully a place all its own, and Whittier seen at close range is not the piece of statuesque serenity, of Quaker passivity, that he is too often taken for, particularly by the young. He had an "eagle's eye." There was plenty of fire in his nerve. He was a man who had thwarted ambitions, unsatisfied longings, profound antagonisms, and a restless purpose to win out and to move on. Although this book belongs in the series of Men of Letters, the literary story of Whittier is the least important and the least novel element in the book, for as Mr. Carpenter portrays him, Whittier was incidentally a poet, a journalist by profession, a politician and reformer by divine necessity. He had many friends, but perhaps to none of them did he cling with more affection and loyalty than to the militant Sumner. Whittier was a bachelor, but, like all true poets and prophets, he was very susceptible to woman's influence and partial to woman's society, at home in the rare and purer atmosphere where profanity, tobacco and cups did not desecrate. It was grim circumstances, unrelenting conditions that compelled the bachelorhood of one who would have been glad to be husband and father.

These two books that were brought in the same mail seemed at first to have nothing in common save the twine that bound them in one package and the postage stamps that secured their passage, but a sympathetic reading lands in the common love-field of humanity. They both witness to the superlative power of the human heart, the discriminating wisdom of the affections.

Religion.

Pure religion is the way—
We the better self obey;
'Tis the spirit of our life
In our pleasures, peace, or strife;
Trying only just to be,
That a happy world we see;
Keeping all the heart of youth;
Holding on to love and truth;
Seeing where new beauties shine,
And admiring what's divine;
It is growing to our best,
Being all that's wise and blest;
Ever faithful, cheerful found,
Where the needs of cheer abound;
Simple is its noble plan,
Showing man to be a man;
When we thus the best obey,
We have found religion's way!

WILLIAM BRUNTON.

National Prison Association.

No one can attend the annual "Congress" of the Prison Association without a feeling that the work of legal correction is in wise and humane hands; but it is apt to be overlooked that the incompetent and dishonest officials are usually unwilling to attend such assemblies. Evil doers do not like the light.

The Association is composed of wardens, superintendents, chaplains, physicians, members of state boards, and visionary statisticians and sociologists who are supposed to "theorize." Ex-President R. B. Hayes served several years as president; now the wardens permit an outsider to share this honor alternate years. The coming year Dr. Charlton T. Lewis will be president. Rev. Dr. E. C. Wines was founder. Mr. Z. R. Brockway and Major R. W. McClaughry have been regarded as "Nestors." Dr. F. H. Wines has contributed valuable papers and kept alive much interest in Illinois. The president of last year was Warden Wolfer, of Stillwater, Minnesota, a fine specimen of a recent type of prison officials, men of thought and experience. Dr. S. J. Barrows has devoted his profound learning and trained mind to this cause, and represents the United States on the International Prison Commission.

Dr. Roland P. Falkner, who is in charge of the section on criminal statistics in the census bureau, was present at the recent Congress and explained his plans for the new investigation. Instead of taking the population for a single day in each establishment, the entire population for a year will be studied, since this gives more reliable and instructive results.

Mr. J. L. Whitman was one of the few jailers present, and he told the story of one of the most promising efforts to help county prisoners. Few men in this difficult position have shown so much interest in the "boys" as our own Cook County jailer, who deserves praise for his work. His wife should be mentioned in the same connection, for she is laboring for the benefit of women prisoners. It is interesting to note that this faithful of-

ficer is kept in his position when the parties change power and new sheriffs come into the appointing place. This is creditable to all concerned. In the good days coming, when the merit system is rooted deep, this will be the rule, not an exception.

One of the addresses broke ground for a new division of labor in American prisons, the work of regular prison teachers; not merely to give instruction in the elements of knowledge, but chiefly to develop the moral nature. The Germans have made much of this agency and Mr. Brockway tried it at Elmira Reformatory with valuable results. Classes for adults in churches would find advantage in applying the discussion methods of the "School of Character." Preaching is not teaching. Chaplains are overworked in prisons and they have not the peculiar training needed for this office.

The genial warden of the Western Penitentiary of Pennsylvania gave an inside view of a warden's trials and hopes. Dr. Johnston has brought a physician's training to this difficult position and makes a good officer.

Dr. Johnston in speaking of the "Burdens and Gratifications of a Prison Warden," said: "Our work is unique and imposes many burdens. The special burdens arise from the varied physical, intellectual and criminal characteristics of the men to be disciplined, from the want of proper classifications of prisoners, the lack of civil service regulations in appointing guards, the inequality of sentences for the same offenses in different counties in the same state, and the catering of legislators to labor leaders in making the laws.

"Our gratification arises in the knowledge that we have been instrumental in bettering the condition of some of those placed in our care."

Some quotations from the brilliant speech of Dr. C. T. Lewis on Probation will help to outline the reform or improvement which promises to diminish the population of the costly institutions. Most people seem to think a prison is nearly the only instrument of society for dealing with offenders. The law already provides various other means, and probation under watch-care of the state seems to have a wide range of usefulness before it.

In the address of Hon. Charlton T. Lewis, the Future of the Probation System was discussed. The probation system has been called sentimental, and Mr. Lewis contended that probation is a scientific principle and its value has been ascertained by scientific methods. Every living being on this earth works out his salvation under the supervision of the Great Probation Officer. Freedom creates the responsibility for the doing of good or evil; and a man shut up within prison walls has the God-given right of probation taken from him. Environment is the supreme power in moulding the minds of mankind and it is only the rarest genius that casts off these influences at his will. As yet there has been only a limited application of the probation system. Probation by parole is an imperfect experiment lacking in proper supervision after the prisoner is given his liberty.

The great fact that tends to elevate the human race and place it above the brutes is the knowledge that today determines the future.

If one-tenth the amount that is wasted in Police Courts were spent on honest probation officers, thousands of blighted lives would be reclaimed.

Probationers are not outcasts and the public must be taught to hold out to them the helping hand.

Major McClaughry's paper this year was on the extension of the system of federal prisons for the federal courts. A few years ago federal prisoners were in the most hopeless conditions, farmed out to local prisons for almost irresponsible care. Now the federal government has two prisons of its own, and there is reason to believe that the general government will introduce the best methods known in the civilized world and, in many points, set a model for imitation.

The subject of state control and supervision was treated in a report which will appear in the November number of the American Journal of Sociology. The most discouraging and disgraceful factor in our paid system is the county jail; and the report urges placing them all under the control of the state administration boards, as is done in England and on the Continent. We have tried all other methods for a hundred years without success. It would seem that it is about time for us to learn from the advanced nations which have cured the evils from which we suffer.

The subject of suitable college courses to prepare workers and officers in institutions was discussed. A very deep impression is already apparent that colleges and public service must come nearer together, for practice and theory are partners in public business.

CHARLES R. HENDERSON.

University of Chicago.

The Wind of Sorrow.

The fire of love was burning, yet so low
That in the dark we scarce could see its rays,
And in the light of perfect-placid days
Nothing but smoldering embers dull and slow.
Vainly, for love's delight, we sought to throw
New pleasures on the pyre to make it blaze;
In life's calm air and tranquil, prosperous ways
We missed the radiant heat of long ago.
Then in the night, a night of sad alarms,
Bitter with pain and black with fog of fears
That drove us trembling to each other's arms—
Across the gulf of darkness and salt tears,
Into life's calm the wind of sorrow came,
And fanned the fire of love to clearest flame.

—Henry Van Dyke in November Century.

"All knowledge is a witness to our kinship with God. Suppose you were to meet on the streets of our city a being whose words, signs and ideas were wholly different from your own, a being with whom you had absolutely nothing in common. You would never be able to arrive at any knowledge of that strange creature. You would sit down in silence, look at him in dumb surprise, and marvel at the common perplexity. In the same way, if God were like this being, a contrast to man, knowledge would be impossible. The fact that we are able to know life in any degree; to discover the orbits and orders of the stars; to trace the hidden threads of law in nature; to reach any sort of science—not to speak of a philosophy—is the plainest evidence that we are akin to the supreme Mind. The whole intellectual achievement of the race thus becomes a witness to the divine sonship of man. Our search for truth reveals our heredity from God.

"Within all shadows standest thou,
O God, our light, to whom we bow!
Lead as thou wilt; no way can be
Too bright or dark that leads to Thee."

—Rev. J. F. Newton.

In "The Gentle Reader" there is to be found an example of subtle humor such as seldom appears in the literature of our time. It is a sly, insinuating, almost furtive humor of the type that distils in solitude and comes appropriately from the study of a Cambridge Unitarian minister. The book is published by Houghton, Mifflin & Co., and its author is Rev. Samuel MacChord Crothers, D. D.

THE PULPIT.

When Is It Time to Die?

A Sermon from Ruskin, Delivered by Jenkin Lloyd Jones at All Souls Church, Chicago, October 25, 1903.

Friend, I do thee no wrong. Didst thou not agree with me for a penny? Take that thine is, and go thy way. I will give unto this last even as unto thee.
—*Matthew* xx. 14.

The first requisite of a good physician is the power of accurate diagnosis. If the seat of the trouble can be located and the character of the disease is understood, more than half of the battle is won. This is just as true of the body politic and the social organism as it is of our individual bodies. John Ruskin is still clearly among the social suspects. It is taken for granted in most quarters that he was a dreamer, a theorist, a sentimentalist, and, most withering word of all, that he was "impractical" when dealing with economic problems. It is quite the thing, in academic circles even, to say, "What a pity that John Ruskin abandoned his pencil and neglected his interpretations of art in order to write of things he knew nothing of!" His "Modern Painters," they say, his "Stones of Venice," his "Seven Lamps of Architecture," and even his "Ethics of the Dust," are charming and beautiful, but his "Unto This Last," "Munera Pulveris," "Time and Tide," and "Fors Clavigera," in which he undertakes to discover the fundamental principles of political economy and to set forth the principles by which society as a whole may be elevated, want and woe reduced, refinement and plenty, culture and competency be made to go hand in hand, these are impossible, full of wild vagaries and absurd suggestions, which, if carried out, would bring chaos and confusion.

And still, in the face of this popular estimate, I venture to urge in this sermon that there was no break in John Ruskin's life, no line by which we can separate the artist from the philosopher, the interpreter of the beautiful from the student of the right. There is no man of his age for whom we can safely make so many concessions to his adverse critics and at the same time maintain his prophetic character. For he who would understand John Ruskin must regard him primarily as a prophet in the best sense of that word; a man with insight; a man who had the power to discern realities, to look behind the form and discover the substance, to lay hold of principles that lie back of and beneath the expediencies of life. John Ruskin in his youth became the champion of the under-estimated and the then abused Turner, in regard to both the manner and the matter of his pictures. He hastened to the defense of that brilliant group of young artists who, under the name of the "Pre-Raphaelites," inaugurated the most brilliant era in English art. Now the competent everywhere are willing to acknowledge their indebtedness to the Rossettis, William Morris, George F. Watts, Holman Hunt, Thomas Woolner and others of their class. But Ruskin hailed them when they were despised, and stood in with them and for them before they were recognized. And this is the very same John Ruskin that wrote his twenty-five letters to the cork-cutter, a working-man of Sunderland, and who for eight years or more, in weakness, in loneliness, out of the deep agonies of his own life, sent his monthly letter to the working-men of England, though not one of them laid hold of his extended hand.

The true student of Ruskin is willing to admit almost every criticism that is made against him. He will admit, for argument's sake, that Ruskin's prescriptions are unsound and that his plans miscarried, and still will claim that he rings true every time to fundamental principles. The true student of Ruskin will admit, if you please, the fragmentary character of his scheme. He will remind you that John Ruskin himself never claimed to develop a system of political economy, a thing which he frankly confessed his inability to do if he tried. And still the name of John Ruskin is looming up year by year, and his personality shines forth more and more clearly as a great white light in a dark place. John Ruskin is best understood when allowed to stand with his peers. He himself gratefully confessed his indebtedness to Thomas Carlyle, and Lyof Tolstoy recognized in him a brother. Carlyle, John Ruskin, William Morris, Arnold Toynbee, Tolstoy, W. D. Howells, Jane Addams, and Graham Taylor, these names naturally fall into line. All of these worked for civic betterment, all of them believed that a social order is possible more consonant with the requirements of justice. It is not necessary for us to fix the particular place which these names occupy in this line—the line which needs lieutenants, corporals and privates, and is happily growing more rapidly than any of us can realize. All of these differ widely in methods, but they are all agreed upon a few common fundamental principles, among which is the belief that individual salvation cannot be carried much farther without broadening into social salvation; that ethics must become corporate; that the golden rule is workable; that the kingdom of heaven which Jesus worked for was the kingdom of love, to be made operative here and to be realized in this life.

Ruskin is the most self-revealing man in modern literature. He ever wore his heart upon his sleeve, and he did it with the sublime unconsciousness of a man in earnest, so that his lesser brethren often wrote him down an egotist. Ruskin was, according to the standards of his day, a wealthy man. His father left him a fortune of about three-quarters of a million in American money, all of which he devoted with great care to the common weal. He tried to translate his wealth into common-wealth, and still he realized that he had nothing to give but himself, and of himself he gave most continuously. In his old age, with feeble health and a sadly bereaved life, he started out to write his remembrances of and reflections upon the past, under the title of "Praeterita." This he carried through three volumes, but covered only about forty-five of the eighty years so affluent in culture, so burdened with experiences, so full of pain and of pleasure.

John Ruskin was a conjurer with words. "Every word is a frozen picture," said Emerson. The frost was largely taken out of these words by Ruskin. The very titles of his books are challenges, arguments, climaxes or poems. "Praeterita" is a most frank revealment of the development of a sensitive soul. It may well be studied as a hand-book of pedagogy or offered as a guide-book to the young father and mother. Here we see how this only child of remarkable parents was marked for greatness and dedicated to usefulness in the cradle. His parents were of Scotch stock, engaged in London business. They realized early that they had no common child to deal with. His mother dreamed of his becoming Archbishop of Canterbury. His father saw in him the possibilities of a poet laureate and always regretted that John did not stick to his poetry, which he began making at three years of age. At ten, he had a manuscript volume of poetry, illustrated by his own hand. His childish admiration for Walter Scott and Pope's Homer was intense, and in later life he averred that he was always a Tory, but "a Tory after the pattern of Scott and Homer." He believed in the king who in battle would kill five men to the subject's one, and out of battle would give his life for his people. He said he "would even like a parliament if it would let the laws alone." He discovered in the study of the first five years of his own life three essential things in the education of a child, viz., peace,

obedience and faith, the second point of which, obedience, is painfully neglected in much that passes for the new education. He counts as calamities in the over-sheltered life of his youth the fact that he had nothing to love, owing to the guarded seclusion of his home; nothing to endure, owing to the over-kind solicitation of his parents; and no social training for the same reason.

I have said that to draw the line between John Ruskin, the art critic, and John Ruskin the student of society, is impossible. A careful study of his life discovers the latter well under development before he reaches his twentieth year.

When Ruskin was a little over forty years of age, Thackeray, as editor of *Cornhill Magazine,* invited him to write a series of articles embodying his thoughts on economic problems. "Sociology" was then a word scarcely born. Cheerfully did Ruskin set himself to the task, as the first opportunity he had had of trying to free his mind and sow his seed in public. But when he had written three articles, his friend, the editor, informed him that the articles would have to cease; the public was getting clamorous and troublesome. In short, it was getting too hot for him. But, said the just man, "I will give you one more chance, and then we will have to close down." Ruskin made the most of his last opportunity. The next essay, entitled "Ad Valorem," was twice the length of the preceding one, and, according to his own later estimation, "the most careful piece of work he ever did." Two years afterward the four essays were gathered into a little book with the title of "Unto This Last." My own copy, bearing the imprint of 1902, is one of the forty-fourth thousand in the authorized English edition. Probably as many or more copies have been sold in this and other foreign countries.

Two or three years later Froude, then editor of *Fraser's Magazine,* thought the public mind was sufficiently developed to listen, at least, to further discussions of the subject, and he invited Ruskin to use the columns of his magazine. Let me give the sequel in Ruskin's own words:

> "The editor of *Fraser's Magazine* wrote me that he believed there was something in my theories and would risk the admission of what I chose to write on this dangerous subject; whereupon cautiously and at intervals during the winter of 1862-63 I sent him and he ventured to print the preface of the intended work divided into four chapters. Then, though the editor had not wholly lost courage, the public indignantly interfered, and the readers of *Fraser's* as those of the *Cornhill* were protected for that time from further disturbance on my part."

This second attempt was put into book form under the title of "Munera Pulveris," "A Gift of Dust." In this book he discusses such subjects as "Store-Keeping," "Coin-Keeping," "Commerce," "Government," and "Mastership."

Five years after this he opened a correspondence, at first purely private and personal, without any idea of publicity, with a working-man in Sunderland. Twenty-five letters in all passed under his hand, and they became so rich in thought and so general in application that the intelligent cork-cutter asked the privilege of giving them to the public. They were published under the title of "Time and Tide by Weare and Tyne," the two streams poisoned by the refuse of commerce in the neighborhood of Sunderland.

In 1871 he began the series of letters to the working-men of England, already alluded to, a series which was not concluded until 1884. So we have in these four titles, "Unto This Last," "Munera Pulveris," "Time and Tide," and "Fors Clavigera," the thought on social subjects of perhaps the most striking genius and widely-read Englishman of the last generation through twenty-four years of his life, and these the years of his greatest intellectual vigor, reaching from the fortieth to the sixty-fourth year of his life.

"Unto This Last" is a little volume of only one hundred and seventy-four pages, which we have deemed worthy of a winter's co-operative study in All Souls Church and which has provoked a sermon by way of introduction to this study.

The four essays which constitute this book are entitled: "The Roots of Honor," "The Veins of Wealth," "Qui Judicatis Terram," or "Ye Who Judge the Earth," and "Ad Valorem." In the first essay he undertakes to show that there is an element of altruism that must enter into all honorable business; that any true system of political economy must recognize in human love and human sympathy essential factors in trade; that they are constant forces; that they operate "not mathematically but chemically." He avers that persons must not necessarily be antagonistic because their interests are so; that not expediency but justice is the true arbiter of trade and the regulator of prices. If this is so, all political economy based on the assumption that trade must necessarily be selfish and that the whole canon of business is included in the easy maxim, "buy at the cheapest and sell at the highest market." is inadequate and must be outgrown; and any man who accepts this canon for business will sooner or later be condemned by the public as "belonging to an inferior grade of human personality." Eventually the public will learn to condemn selfishness, in business or out of it, and a kind of commerce must be discovered which is not exclusively selfish. Or rather, to use Ruskin's own words, it will be found "that there never was or can be any other kind of commerce; that this which they have called commerce was not commerce at all, but cozening." He predicts the time when commerce will be recognized as an occupation which gentlemen will every day see more need of engaging in.

In the second essay, "The Veins of Wealth," he discusses the sources and character of riches and this can best be summed up in his own words:

> "In fact, it may be discovered that the true veins of wealth are purple—and not in Rock, but in Flesh—perhaps even that the final outcome and consummation of all wealth is in the producing as many as possible full-breathed, bright-eyed, and happy-hearted human creatures."

And further, he asks "if the manufacture of souls of a good quality may not at last turn out a quite leadingly lucrative business for England."

In the third essay, "Ye Who Judge the Earth," he makes successful use of the sayings of an ancient merchant reputed to have made one of the largest fortunes of his time, referring to Solomon, in whose writings he finds the text, "Ye who judge the earth, give diligent love to justice." In this chapter is perhaps found the clearest statement of Ruskin's theory of a "living wage"; of labor, not as a commodity to buy as you buy brick or iron, but as a living thing which contains an element of soul, a quality of intelligence, which cannot be weighed or measured.

In the fourth and last essay, entitled "Ad Valorem," are packed his definitions of value, wealth, useful, price, and exchange. The Jew merchant's saying helps him out in the text, "As a nail between the stone joints, so doth sin stick fast between buying and selling." "Production," he says, "does not consist in things laboriously made, but in things serviceably employed, and the question for the nation is not 'how much labor it employs,' but 'how much life it produces.'" Again he says, "There is no wealth but life." Again, "I believe nearly all labor can be divided into positive and negative—that which produces life and that which produces death." "Twenty men can gain money for one who can use it; not 'how much do they make?' but 'how do they use it?'" Again he says, "Wealth is the possession of the valuable by the valiant." And again, "As the art of life is learned, it will be found at last that all lovely things are also necessary." "Luxury,"

he says, "can be enjoyed only by the ignorant, for a knowledge of what it costs in life and blood, the essentials of life which it might help create, makes the enjoyment impossible."

I can give no idea of the beauty of diction, the fertility of illustration, the apt citations, the eloquent appeal, which are to be found on the pages of this book, and am at a loss to find any adequate explanation of the almost panic-stricken opposition which intimidated the cool and kind Thackeray, which led intelligent London to suppress with popular indignation the continuation of the articles, the fundamental characteristic of which is the attempt to found the laws of trade on the principles of the Sermon on the Mount and to show that the Golden Rule is workable.

Let us turn to our first essay for an illustration of the order of Ruskin's thought, the method of his reasoning. In this first essay, "The Roots of Honor," he finds five honorable, essential, intelligent professions in the world, aside from the industries and the crafts; "five professions which need special endowment of brains and conscience; professions necessary to the existence of civilized nations at the present time." These are represented by the soldier, whose business it is to defend the nation; the pastor (including the teacher), whose business it is to teach it; the physician, to keep the nation in health; the lawyer to enforce justice, and the merchant (including the manufacturer and the producer of every kind) to provide for it. He says that the soldier has been, not unwisely, put at the head of this list by public sentiment, not on account of his readiness to slay, but on account of his willingness to be slain for the protection of his country. The former task is the business of the bravo, and the world never respects bravos more than it does merchants or lawyers. And so the test of honor in any of these professions is determined by the same willingness of the man to die in the line of his duty. The soldier must die rather than desert his post. The physician dies rather than run away from the plague. The pastor dies rather than teach what he deems to be falsehood. The lawyer gives up his life rather than countenance injustice. And the merchant—what is his "due occasion of death?" This is the question for the merchant as well as for all the other professions. And is not Ruskin right when he says, "A man who does not know when to die does not know how to live." The business man's justification must be the same as the justification of the pastor, the lawyer, or the soldier. The world has no respect for the coward in the army, the man who runs away to save his own life. The world has no honor for the lying preacher, the temporizing judge, or the craven physician. The world expects a doctor to go at the call of duty to face pestilence, to keep his nerve and to do his duty where flesh is mangled and where arteries soil him with their precious tides. Why should not the merchant be held in the same high expectation? This is high standard for the man in business. Is there any honorable escape from it? "We die daily," said Paul. Death may and generally does hold its victim with a long chain. All defeat, disappointment, loss of strength or of money, depletion of time or of funds, is so much death. And so Ruskin says, "It is the business of the merchant and the manufacturer to provide for the nation, not simply to get profit for himself out of that profession, no more than is it the clergyman's function to get his stipend, albeit the stipend is a due and necessary adjunct to the profession of the merchant, the minister and the physician alike." "But," says our author, "all three, if true men, have a work to be done irrespective of fee, to be done at any cost of fee, quite the contrary of fee." The merchant (in our American idiom the business man) necessarily becomes the governor of men; more or less directly, in proportion as he becomes such, he assumes responsibility for the kind of life they lead. At least two points can be enumerated: He must be faithful to his engagements, and he must be responsible for the "perfectness and purity of the things provided," as the captain of a ship should be the last to leave it in case of wreck, so the business man is bound to take his share of suffering with those whom he employs, and to take it first.

In other words, as I understand the message of John Ruskin, it is simply the message of the New Testament. It is time to die, or, what is worse in the eyes of a business man, to lose at the outer limits of honor; and this slow death, this loss of income, this defeat in trade, this sinking in the commercial scale, is a harder death than facing the bullet. This death means the slow decline and gradual absorption of what he once called his fortune instead of the less painful struggle of a bodily death. Thousands have successfully stood the test on the fiery line of battle who, returning home, have lived a dying life in business, growing stolid at the life centers where conscience, love and justice preside.

When, then, is it time for the business man to die? When he cannot longer play fair the game of life; when he cannot make justice the corner-stone of his prosperity; when he is willing to ride at ease over the necks of those whose going down was the means of his going up; when in times of unlooked-for calamity and financial disaster he will not stand by and with those who have been willing to be employes to his employing, who have waited upon his wisdom and trusted to his leading.

"Unto This Last" is the title John Ruskin has given to his book. My text shows where he found it—in one of the most suspected and daring of the Master's parables. Here the willing servant though unemployed, the man who wanted work but could not get it, receives his penny for the one hour of labor rendered even as the man who has put in a whole day among the vines. Has John Ruskin read into the parable more than he was warranted in doing, or has he discovered the subtle truth and found the evasive lesson which Jesus meant to convey? There is something more than a *quid pro quo,* a tit for tat, a buying of commodity in the labor markets of the world. The laborer is more than a machine, and has needs and claims by virtue of his humanity, by virtue of what he is as well as by what he does; and the employer, the business man, in proportion as he is endowed, in proportion as he is able to become a servant of the public, a provider for the nation, has responsibilities, and his business makes ethical demands upon him. In proportion as he is prospered, in that proportion must he give. He is not primarily an absorbent of society, spending his life in getting, but a distributer, spending his life in giving, content with what accumulations are consistent and necessary to the maximum of his services.

Forty-three years ago this doctrine seemed so wild and dangerous that London would have none of it, and the great Thackeray had to say to the gentle-hearted economist, "Stop." Today we are at a loss to see the alarming element in it, and the men and women who then were roused to indignation or alarm, read it today with a smile and dismiss it as "harmless sentimentality, powerless emotion," and think the whole thing is said and the final word uttered when they say "impractical. All very good, but it won't work." From the opposition of 1860 to the indifference of 1903 is a great advance. Who dares predict what forty-three years more will bring about? Aye, are there not sufficient signs already to warrant the hope that before fifty years pass it will be as great a disgrace for the merchant to shirk his post of duty in time of danger, to desert his trust in stress of weather, shut down his gates, draw out his funds and hie away to some safe nook in Europe until the panic has blown

over, as it now is for the physician to abandon his patient in the face of yellow fever, for the minister to hedge and dodge in the presence of what he deems to be true, or for the captain of a ship in distress to take himself to the life-boat and leave the crew behind. Are there not already signs that the time is coming when pig-trough ethics in business will be recognized as piggishness? Now it is a game of crowd and push, each pig bent on getting his snout into the trough and swallowing the most of the mash possible, and if necessary to accomplish this end he will get all his feet into the trough. This will do for pigs, but it is unbecoming to men. Ruskin suggests the better simile, a pale mother and haggard children with an inadequate crust. Does the mother, because she is the stronger, take the bigger bite, or does the elder crowd the little one out of reach? Is it not rather the little one that gets the first and the more dainty morsel? The privilege of self-denial, the pleasure of doing without, increases as you go up the line. This has always been recognized as the saintly standard, as the demands on the professions and the true method of religion. There is no higher business today for the minister of religion than that of making the connection between business and piety. The highest academic task imposed upon our schools, from the kindergarten to the university, is to render religion in terms of sociology. There are no finer inspirations to the business man than the task of demonstrating that altruism is a higher motive and a more pressing incentive to diligence and thrift, to invention and trade, than selfishness. Already we have a Carnegie who has dared to say that a man ought to be ashamed to die rich. "Uneasy is the head that wears a crown," said the great bard. Today the uncomfortable crown that brings the headache to more men and women than we can know, is the circlet of gold not yet wisely invested, the accumulation that has outrun the vision to disclose the true method of investment.

Ruskin speaks of the returning miner on the Pacific steamer in 1849, who buckled his belt loaded with gold around his waist and then jumped overboard as the ship was sinking, and was dragged to his death by the gold he had won. There is an ever-increasing number of men and women who begin to realize that such a belt at such a time is a menace, a danger, a cause of death.

And is there not an ever-increasing number who are saying, like the householder in the parable, "It is my will to give unto this last even as unto thee? * * * So the last shall be first, and the first last."

Do not too speedily pronounce my text unmeaning. Beware of dismissing with a sneer or a smile these mighty movements of conscience and religion. Do not too readily dismiss John Ruskin as a leader of sociology. Whatever John Ruskin was, he was a man in earnest, a gifted child of genius. Read him, then, with befitting earnestness, and bring to the study of his works all the powers at your command.

A Man Must Live.

A man must live. We justify
Low shift and trick to treason high,
A little vote for a little gold
To a whole senate bought and sold,
By that self-evident reply.

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?

There are times when a man must die.
Imagine, for a battle-cry
From soldiers, with a sword to hold,—
From soldiers, with a flag unrolled,—
This coward's whine, this liar's lie,—
A man must live!

—*Charlotte Perkins Stetson-Gilman.*

THE SUNDAY SCHOOL.

Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

CHAPTER X.

ETHICS OF THE BALLOT.

Classic for Recitation.

*"Every portion of our country finds the most commanding motives for carefully guarding and preserving the Union of the whole. * * * To the efficacy and permanency of your Union, a Government for the whole is indispensable. No alliances, however strict between the parts, can be an adequate substitute. They must inevitably experience the infractions and interruptions which all alliances in all times have experienced. Sensible of this momentous truth, you have improved upon your first essay, by the adoption of a Constitution of Government, better calculated than your former for an intimate union, and for the efficacious management of your common concerns. This government, the offspring of our own choice, uninfluenced and unawed, adopted upon full investigation and mature deliberation, completely free in its principles, in the distribution of its powers, uniting security with energy, and containing within itself a provision for its own amendment, has a just claim to your confidence and your support. Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true Liberty. The basis of our political systems is the right of the people to make and to alter their Constitutions of Government. But the Constitution which at any time exists, 'till changed by an explicit and authentic act of the whole people, is sacredly obligatory upon all. The very idea of the power and the right of the people to establish government presupposes the duty of every individual to obey the established government."*—Washington's "Farewell Address."

Dialogue.

Speaking of the ballot, I wonder if you have ever heard a few celebrated lines of verse on the subject. It is not a whole poem, but only four lines I have in mind.

Suppose I write them down for you, so that you may have them before your eyes. There they stand, short and to the point, as you see. But the point may not be there for you unless you catch it.

"A weapon that comes down as still
As snowflakes fall upon the sod;
But executes a free man's will,
As lightning does the will of God."

—*Pierpont.*

Why, for instance, should the ballot be called a weapon? Does it kill? "No, only in a figurative sense." And how in that sense, would you imply?

"As to that," you explain, "it can punish. If an officer has not done his duty, and is a candidate a second time, it can reject him and put another man in his place."

Would there be any other way by which it might serve as a weapon or even punish, perhaps, apart from the selection or rejection of candidates for office? "Yes," you say, "in those less usual cases where one may have to vote directly on a law or an amendment to the Constitution." You mean, do you, that such a law or amendment to the Constitution might indirectly bring a severe punishment on guilty citizens in one way or another.

But why, again I ask you, should it be spoken of

as a silent weapon, falling like snowflakes? "Oh, that is by contrast with the ordinary weapon which, when used, makes a good deal of sound." What kind? for example. "Swords, pistols, guns, cannon." And the contrast between such weapons and that of the ballot would be in what way?

"In that it need make no outward sensation," you point out, "because simply voicing the mind or purpose of the citizen."

Does it voice anything more than simply the mind or purpose? Look now at the second two lines. Does it say,—executing a free man's wish, or theories, or doctrines? "No," you answer, "it says executing a free man's will." Yes, that is the point. It gives his decision, and something more, therefore, than his theories or doctrines.

Why, do you fancy, is it compared to lightning, in the way lightning executes the will of God? "Perhaps, because it is decisive," you suggest, "it settles the matter."

And how should it settle it? Why cannot a person or group of persons, punished by it, for example, appeal to some other power? "But that is the point," you add, "in the state as we now understand it, there is no other power or government; this is the final authority,—just as in all creation, the final authority is regarded as the will of God."

True; and in this way we discover that a few lines of verse may suggest a great deal with regard to voting and its significance. But this is a sentiment. Do you suppose that it is always true? Does the ballot always execute a free man's will?

"Yes," you assert, "provided he is a free man." And why do you make that qualification? As a citizen of a free country under republican institutions, could it be otherwise? "As to that," you explain, "his voting may be interfered with."

Do you mean to tell me that as a free citizen he cannot always vote as he pleases? "As to that," you say, "he may go and cast his ballot in the way he chooses, but he may be made to suffer for it in one way or another." How is that possible? I ask.

"Why," you assure me, "if it is discovered how he has voted, it might happen that he would lose his position where he was working, as a wage earner or an officer." How could that happen?

"Oh, the employer or the company could discharge him, throw him out of work, because the company or the employer did not wish to have him vote in that way and may have warned or threatened him before he went to the polling place."

Under those circumstances, would you assert that he was not a free man? "Surely we should," you answer. But he could have voted as he pleased, and taken the consequences. "Yes," you admit, "but his freedom would have been interfered with just the same, whether it was done by a private citizen or by the government."

But what if the company or person who employed him should leave him free and not interfere with him, would there be any other way by which he might be prevented from voting just as he pleased. "Yes, other citizens might threaten him, or they might warn him in advance that they would do him an injury in one way or another unless he voted in the way they wished him to."

Would that be interfering with his privileges as a voter, making him less of a free man? "Yes, indeed!" you exclaim.

But how is this possible in a free country under republican institutions? "Because," you add, "people do not always live up to their institutions."

You think, then, do you, that there is a real temptation on the part of people in one way or another, to interfere with the way their fellow citizens may vote, even where they are supposed to be living under a free government?

But have we any right to interfere with another citizen in this way, by threatening to do him an injury in case he will not vote in our way? "Most emphatically not," you insist. And why? I ask. "Because," you assert, "it is the first principle of a free government that a man should be allowed to vote according to his conscience."

But how would it be on the other hand, if it were to be found out that he had been bribed, and had voted in a certain way because of that bribe. Would anything be done? Could he be interfered with, under such circumstances?

"Yes," you continue, "if it were discovered, he could be punished." But why so? He is a free man and may vote as he pleases. "No," you tell me, "he is not privileged to sell his vote."

And what makes the difference? "He is free," you reply, "to vote according to his own best judgment or according to his conscience, but not free to injure the country of which he is a citizen by voting in order to make money out of the privilege."

You think, then, that a threat made by the government through its laws, forbidding voting for bribes or money, does not interfere with the actual freedom of the true citizen? "No, surely not," you answer.

But in case a citizen is really interfered with through private citizens by menaces of one kind or another, threatening him with punishment, or perhaps making it impossible for him to earn his living, what is to be done about it? "Oh, he can stay away from the voting place and not share in the privilege of the ballot."

Yes, I reply, but you have said to me that in a certain way voting is a duty. "In that case," you continue, "he ought to be protected in being able to perform his duty as a citizen."

And who should protect him there? I ask. Should other private citizens come in and threaten those who had done the first threatening? "No, indeed," you reply, "it should be the government itself." And in what way, would you suggest?

"Why," you point out, "the government through its legislature could pass laws forbidding such an interference, and fixing punishments for the men who should interfere in that way."

Yes, but laws do not do the thing itself. They might be enacted and a man not be free to vote as he pleases, all the same. "Not if the officers elected to execute the laws, do their duty," you add.

You think, then, that it is the duty of the state to protect the citizen in his right of a free ballot? "Most decidedly," you answer, "the state should pass laws for that purpose and the officers should see that they are executed."

If all this were done, so that private citizens or companies could not interfere with a man's privilege in voting according to his best judgment and conscience, would there by any other way, do you suppose, by which the ballot might not execute the free man's will. "Yes," you continue, "the votes might not be counted correctly."

And how could that happen? "Why," you explain, "the government itself might be corrupt. It might itself do the interfering with the citizen's rights."

You mean to say that a large majority of the citizens might vote in one way and the decision be rendered in another? "Yes, if the officers in charge of the whole matter were corrupt and determined to control the elections."

But how is this possible in a free government? "For the same reason we have given before," you

tell me, "because people do not always live up to their own institutions."

But how would it be possible for the minority to interfere with the majority? "As to that," you say, "it might so happen that since a previous election, the persons holding the offices and controlling the government no longer had the sympathy of the majority of the citizens; yet they would still hold the power."

But would it be possible, on the other hand, for the majority itself to interfere with the elections? "Yes, the officers, if they had the larger number of the citizens behind them, might not be afraid of what would happen, and therefore refuse to count the votes fairly."

But why should a citizen care to have his vote counted if his side is to be defeated? "That is very important," you tell me, "because he may wish to have his vote regarded as a protest or as giving his honest opinion, even if he is in the minority."

Why would not this be fair, provided the majority were doing the interfering? Must not the majority rule? "Not if it is a form of actual tyranny, committing a gross injustice upon citizens of the state." It strikes you, then, that there can be such a thing as tyranny even under a republican form of government? "Yes, in special cases," you confess, "where the majority is very arbitrary."

But would there be any other reason why a majority of the citizens would have no right to act in this way? "They would be breaking the law of the state itself," you assert. In what way?

"Why, most states and governments have laws aimed to protect its citizens in their rights as voters." Then it would be possible, would it, for a majority of the citizens to break the law? "Most decidedly," you exclaim.

You assume then that it is a state's duty not only to protect its citizens from the interference of other citizens in the matter of the ballot, but to provide a perfectly fair ballot on the part of the government itself, so that the officers of the government shall not interfere? "Yes, indeed."

It looks, then, does it, as if the state had certain duties in this matter, as well as the citizen; and it is a very important side of the whole subject.

Yet we are not quite done with this discussion about the ballot. We have said very emphatically that a man may not vote for the sake of a bribe. But may there not be severe temptations leading a man to vote against his own best judgment or conscience, apart from a money bribe?

"As to that," you answer, "he may have been promised some appointment in case he votes in a certain way." True, I admit, but that would not be the same thing as taking money for his vote, would it?

"Yes, but there may be more than one way of accepting a bribe." It strikes you, then, that a citizen might fail in his duty and vote against his own conscience, merely for the sake of getting some appointment through the man he was voting for.

But how would it be as regards a political party. We have such parties in our country, do we not? "Oh, yes!"

Is it right for a citizen to belong to a political party? "Surely," you assert, "men have a right to act together in order to carry forward the cause they believe in."

You would say, that if a man belonged to such a party, he ought always to vote for its candidates? "No," you hesitate. And why not, if it is only through having political parties that we can carry out the measures we believe in?

"Because," you point out, "the party might happen to nominate a man of really bad character." You think that under those circumstances, a citizen ought to hesitate about voting with the party? "Surely," you insist, "otherwise he might be voting against the real interests of the country as a whole."

But what if a man has belonged to a party all his life and has supported it and feels that the party has done a great good for the country. Is he to go back on it in case it supports bad measures? "Yes," you insist, "for one reason, if for no other, because a party may go back on itself."

You believe, do you, that in certain serious cases, a man ought to repudiate the candidate of his own party or vote against it, because it is supporting measures which he regards as a serious menace to the interest of the country? "Yes."

And do citizens do this always? Is it the usual thing? "You doubt it?" And why not? "Oh," you answer, "it is natural for a citizen to cling to his party and vote with the others, perhaps without much thinking."

True, but suppose he does do a good deal of thinking on the matter. "Even then," you add, "he may hate to go back on a body of men with whom he has worked, simply because they are taking a wrong course."

You think that citizens may not always do their full duty in the way they vote. Which really should come first in one's thoughts when casting a ballot—the party and its interests, or the country as a whole? "Why," you exclaim, "of course there is only one answer: the country as a whole."

But does a political party ever try to punish a man for not voting with it at an election? How could it do this? "In that respect," you say, "it might act like any body of private citizens. It could interfere with his getting work or earning a living. If the party is successful and elects its men to office, it could refuse to grant him the same privileges or the same rights it granted to other citizens. It might not even protect him in his rights to the same extent."

Is it possible, then, that even a political party could exercise a certain kind of tyranny? "Yes, indeed!" And all this, I add, under a free government?

"True," you smile, "the government may be free in theory, but the people may be very arbitrary or tyrannical in their methods of carrying on the government." And yet we must have political parties, I insist. "Surely," you answer, "and it is right for a man to belong to a political party."

An important list of books was issued by Houghton, Mifflin & Co. on Wednesday, October 28: Thomas Bailey Aldrich's "Ponkapog Papers" consists of an interesting collection of notes and essays; "Mr. Salt," by Will Payne, is a brisk novel of Chicago business life; "Daphne," by Margaret Sherwood, is a fanciful love story of an American girl in Italy; "The Curious Book of Birds," by Abbie Farwell Brown, revives some old legends, with characteristic illustrations by E. Boyd Smith, and Ellen C. Semple's "American History and Its Geographic Conditions" is one of the great books in its field. This house also has ready a two-volume holiday edition of "Dutch and Quaker Colonies in America," by John Fiske, with numerous historical illustrations; "Representative Men" and "English Traits," being volumes IV and V of the new Centenary Edition of Emerson's Works; a "Life of Whittier," by Prof. George R. Carpenter, and a definitive edition, in one volume, of the "Poems of J. T. Trowbridge."

THE STUDY TABLE.

From the Green Pine Tree Print Shop.

Just why a beautiful book could not be printed in Wisconsin is not apparent to a loyal resident of that state nor to an unprejudiced sober mind of any neighboring state. But such an idea seemed to exist in the mind of an eastern artist who looked through Browning's "Saul," published by Van Vechten & Ellis, in Wausau, Wis., at the sign of the Green Pine Tree. Delighted with the clear, clean and beautiful type, the well-balanced spaces, the excellent quality of the paper and artistic workmanship manifest in every detail of the book, he turned to the title page to see whence came all this excellence. Then followed the exclamation of astonishment: "What! This book published in Wisconsin—and where is Wausau?" Whether the sight of a black spot on the map proved the existence of Wausau, or the Philosopher Press located therein, is not a matter of certainty to the writer. The man again looked at the book and shook his head as he remarked: "This ought to come from the East, where such books are made." It is an idiosyncrasy harbored by many good people that all really excellent things in art or literature must originate in Boston, New York or vicinity. Here is evidence that such a universal gem as Browning's poem "Saul" finds a worthy setting in the middle West.

No further proof of the publishers' discernment need be cited than the selection of Jenkin Lloyd Jones to write the introduction. The name of Browning might be truthfully substituted for that of Emerson in the following incident which recently occurred in a Chicago club. It was Emerson day, and one woman on the program, desiring to have something specially intimate to relate, had written to a near relative of Emerson asking an interpretation of some abstruse points in his poems. The answer in substance was this: That it was not absolutely known to the writer what the poet's intention was, but the inquirer was referred to Jenkin Lloyd Jones, than whom no man now living was better qualified to interpret Emerson.

No less than near a quarter century of close and critical study would be necessary to broadly and intelligently treat of Robert Browning's poems, and this experience Mr. Jones has had. Therefore it is not for anyone less qualified to express more than the deepest appreciation for this masterly piece of work.

In selecting an English artist of Robert Anning Bell's abilities, especially in the field of decorative art, the publishers made sure of a sympathetic treatment of the scheme of decoration. At first glance the page appears bordered to heaviness, but as one continues to turn the double leaves, the repeated border sinks back into its proper place as a substantial setting for the poem. Then, too, it must be remembered that the artist seems to have felt the archaic spirit of the time which was given to elaborate ornamentation.

The same idea reveals itself in the press-tooling of the covers, good in design and well executed. Altogether it would seem a pity to issue but three hundred copies of such an excellent book, which all book-lovers ought to own, when so much trash is turned out by the million.

BERTHA E. JAQUES.

Take Thine Own.

God hath enough for all, and yet to spare;
Forth from its source the unfailing stream doth speed
Unto each one according to his need.
Open thy hand, reach out, and take thy share.

—*Gazelle Stevens Sharp.*

SAUL, by Robert Browning, with Introductory Essay by Jenkin Lloyd Jones. The Philosopher Press, Wausau, Wis.

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THE FIELD.

"The World is my Country; to do good is my Religion."

ALTON, ILL.—On the 25th ult. the First Unitarian Church of this city celebrated its fiftieth anniversary with suitable services. At this service there was a silent roll call for the "departed friends," the twenty-third Psalm introducing the list, and George Eliot's "Choir Invisible" concluding it. Greetings were read from distant friends, and the pastor, Rev. Mr. Gebauer, gave a historical sketch. The special program prints a list of special officers for 1853 and for 1903. It is interesting to find in the later list the names of Frank Fisher, as secretary, and Doctor Waldo Fisher as one of the trustees. These are sons honoring their name. Their father, the Rev. Judson Fisher, was the faithful pastor for nine years, and his name is honored among UNITY readers. Mr. Gebauer in his memorial address had this to say of Mr. Fisher's ministry:

"After an interregnum of three years the church called in 1877 Rev. Judson Fisher, who served the congregation until 1886. With Mr. Fisher the church entered into a broader era of faith. Mr. Fisher, a man of noble character and fine scholarship, began to preach a more ethical gospel, in which there was little room for the traditional views of the older Unitarism.

"He was a preacher of rational religion, pure and simple, in which the position of Jesus and that of the Bible were clearly defined; in which Unitarianism became theocentric rather than christocentric in its attitude. It was at this time that the new Unity hymnal was adopted, which in spite of its many faults and its small size, stands for the larger thought of religion, and sings not any faith in Jesus, but of Jesus, the faith of love and truth."

ROCKFORD, ILL.—The sympathies of many UNITY readers will go out to the venerable patriarch, the Rev. Thomas Kerr, of this city, who for so many years held up the banner of independence and constructive liberal thought, who is now languishing on a bed of sickness, suffering from a paralytic stroke. The Christian Union, the church of his founding, are honoring their venerable leader by standing valiantly by his younger successor. The study department of his church is vigorously organized under the following sections: Emerson, Popular Science, Fiction, Municipal Affairs and Economics. Of course the Rev. R. C. Bryant is taking the initiative in arranging for the coming religious Congress at this place, noticed elsewhere. Rockford is famous for its hospitality, and we hope that many friends will attend these meetings.

DEAR UNITY: I am anxious to secure a set or odd volumes of numbers of the *Western Messenger*, published in Louisville and Cincinnati, 1835 and 1842, of which James Freeman Clarke was at one time editor. Do you know of a set? Reasonable charges will be met.

LOUIS H. BUCKSHORN, Concord, N. H.

MINNESOTA UNITARIAN CONFERENCE.

The seventeenth annual meeting of the Minnesota Unitarian Conference was held with Unity Church, St. Cloud, Monday and Tuesday, October 26 and 27. The weather were perfect, and the visiting delegates were most hospitably entertained. The Conference opened Monday afternoon with a minister's meeting, at which the principal address, upon "The Minister's Greater Efficiency," was by Rev. C. E. St. John, secretary of the American Unitarian Association. After passing in review the various aspects of the minister's work—as an artist in expression and delivery, as priest, prophet, and soldier of the Spirit—the speaker summed up his

thought by saying that the minister's business is to transmit to his people effectively and continuously the power of his enkindled personality. A stimulating discussion followed, led by Rev. V. J. Emery, of Minneapolis, which brought out the importance of right pulpit methods and the greater need that the minister shall have command over his thought and over himself.

At the evening session, in the absence, owing to professional duties, of Judge L. W. Collins, president of the conference, the delegates were welcomed by Rev. J. H. Jones, minister of the church. The response by Rev. Elinor E. Gordon, Fargo, N. D., expressed the purpose of the conference as being to learn the use of the new truth so as to clarify the old faith and trust without destroying them. Rev. C. E. St. John, who preached the conference sermon, began by referrring to his desire to return to St. Cloud to see the fruits of his service done there fifteen years before, when the society was organized, as one of six young ministers of New England churches, each of whom preached for a month. The sermon upon "The Pure Heart" was a fervent and noble appeal to keep one's inner life sacredly pure, as a citadel against the mean and sordid oppressions of the world, and a foundation of spiritual refreshment. After the service, a reception was given in the parlors adjoining by the ladies of Unity Church.

Before the Tuesday morning session, a number of the delegates visited the St. Cloud Normal School, as guests of Pres. W. A. Shoemaker, a member of Unity Church. At the opening exercises of the school addresses were made to the students by Rev. C. E. St. John and Rev. R. M. Boynton. The morning was given to the conference business, encouraging reports being presented by the secretary and treasurer and by representatives of the churches. Announcement was made of a forward movement to be undertaken at once by the sending of Rev. V. J. Emery, field agent for the American Unitarian Association, to New Ulm and adjacent towns. Following the reports, Rev. Fred V. Hawley, secretary of the Western Unitarian Conference, gave "A Survey of the Field." After touching upon hopeful aspects of the work from the vantage ground of his wider outlook, he lifted the meeting into the spirit of self-devotion and aspiration, the closing prayer and hymn seeming to blossom naturally from what had gone before.

In the afternoon the subject was "The Church and the Young People." Rev. R. W. Boynton, of St. Paul, urged the importance of "The Work of the Young People's Religious Union," and Mr. J. A. Cranston, superintendent of schools, St. Cloud, read a practical paper on "The Application of Pedagogical Principles to Sunday-school Work." His idea was that only the simplest of these principles could be applied, owing to obvious limitations of time and equipment. But he favored the adoption of certain public school methods, such as regular examinations and promotions, lessons suited to the pupils' development, and careful choice and preparation of teachers. The discussion, led by Rev. A. E. Norman, of Minneapolis, was continued by Pres. Shoemaker, of the Normal School; Prof. A. W. Rankin, State school inspector; by the Methodist and Presbyterian ministers, who were present at several of the sessions, and others. Its burden was the great need of first hand acquaintance with the Bible on the part of the young people.

The closing session, Tuesday evening, was given to a platform meeting, with four addresses upon the general topic, "The Coming Religion." Rev. V. J. Emery described "The Enlarging Thought of God." He is to be found everywhere by the truly seeking soul, which is able to realize his presence and personal help without the mediation of priest or book or supposed divine man. Rev. J. H. Jones drew a clear distinction between "The New Appreciation of the Bible" and the old appreciation of it as a single infallible record. It is now possible to find errors and contradictions in the different books without losing our reverence for them as containing the most precious witness we have to the divine Life in human souls. "The Naturalness of Jesus" seemed to suggest to Rev. Harry White, of Duluth, a truth too evident to need much exposition. Through the conventionalizing of the gospels shines out the glowing, natural humanity of Jesus as he lived. He becomes our leader through interpreting for us the way to goodness and to God. "The Growing Brotherhood of Humanity" was a subject congenial to Rev. Fred V. Hawley, whose mingled wit and tenderness found a common chord in an audience made up of Catholics and evangelical Protestants as well as Unitarians, and drew them into harmony with the speaker and his thought. His plea was for a more brotherly life in the church, the community and the nation.

A hearty vote of thanks was passed for the hospitality of the St. Cloud church. The following officers were elected: President, Prof. A. W. Rankin, Minneapolis; vice-president, Hon. L. W. Collins, St. Cloud; secretary, Rev. R. M. Boynton, St. Paul; treasurer, Miss Charlotte E. Clarke, St. Cloud; missionary committee, Rev. A. E. Norman, Rev. V. J. Emery, Minneapolis.

RICHARD W. BOYNTON, *Secretary.*

Foreign Notes.

WOMEN'S SUFFRAGE IN OTHER LANDS.—A writer in *L'Emancipation* of recent date gives some interesting details as to the right of suffrage in Sweden. Suffrage there rests on the principle that it is property that pays the taxes, and that the property owner has the natural right to protect and administer his estate. This is an ancient right, long a matter of custom but confirmed by written law in 1862. Hence a woman property holder has the same title as a man to participation in municipal elections, the only conditions being that she shall be a Swede, a taxpayer and of good moral character.

Municipal suffrage, which is only the expression of communal autonomy, takes two forms in Sweden. In small, rural communities, where there is no municipal council, the property owners come together three times a year as an administrative assembly. There they name the public servants of the community and those who shall have the right to administer its finances, fix the limit of receipts and expenditures and vote the necessary funds. Men and women alike may have more than one vote, according to the amount of property possessed, but one hundred votes is the limit. It is not an unheard-of thing for one woman to have a hundred votes while the rest of the inhabitants scarcely have as many altogether.

But it is in the cities that woman suffrage has its most varied application. Here there are municipal councils in the naming of which properly qualified women participate by their votes, which here also are proportional in number to their incomes. At the last election in Stockholm one-fifth of the inhabitants having the right of suffrage were women. In Sweden the city councils participate in the election of deputies, so that women by their municipal vote have an indirect influence on the make-up of the Chamber.

As municipal electors are also parish electors, women have a similar influence on the conduct of parochial affairs. These relate to both the churches and the schools, including, on the one hand, the election of church boards, the naming of ecclesiastical employees and even pastors, the construction and maintenance of churches, and, on the other, the election of boards of education, appointment of teachers, etc. The women are very zealous in the exercise of their right in these matters.

In the case of the Bureau of Charities and the Educational Council they are not merely electors but eligible to office. The Educational Council is organized on similar lines to the American and English boards. All matters relating to the schools of a district, the appointment and oversight of teachers, examination of candidates for positions, questions of school attendance and of the expenses of primary instruction coming within its province. Women seem all the more in place on this board of education because they form so large a proportion of the teaching body, sixty-three per cent of the teachers being women.

In Sweden nothing is deemed more simple, useful and beneficent than the participation of women in the municipal and moral life of the country; furthermore nothing could be more judicious and sensible than the way in which Scandinavian women accept the responsibility without nervousness or revolutionary exaggeration.

Two recent articles in French papers tell of the suffrage in New Zealand. Here women already had the right to vote in municipal affairs when, in 1893, to general surprise, they were given to full privilege of voting for members of the Lower House, as it is called, or Chamber of Deputies. A bill to this effect, introduced in that house on petition, was passed near the close of a session with the expectation that it would be defeated in the Upper House. That body showed itself not less gallant, however, than the Lower House, and the bill became a law, increasing the total body of electors by 150,000 all at once.

It is said that the privilege was coldly received by the women of the bourgeoisie and aristocracy and for a time only the women of the common people went to the polls. The figures given by different writers seem at first glance somewhat contradictory, but on closer analysis are not incompatible. One writer says that in their first enthusiasm the women may be said to have voted as one man, 95 per cent of those registered taking part in the first election. At subsequent elections the proportion was 78 per cent.

This same account says it was the women of the laboring class who at first showed the most eagerness to exercise the new right, the ladies thinking it rather too plebeian, but as the working women's vote added to the strength of the popular party, their more fashionable sisters revised their opinions, and having once begun to dabble in politics, found the occupation so much to their taste that they now make a serious business of it.

The *Lanterne* gives the figures in this way for the triennial parliamentary elections since 1893 inclusive: In 1893 there were 109,461 women on the electoral rolls, of whom 90,290 voted; in 1896 142,305 women registered, 118,703 voted; in 1899 165,215 registered, 119,150 voted. Statistics for 1902 have not yet been published, but it is known that the figures for both the registration and the vote will exceed those for

1899. The comment is made on all this that the New Zealand women cannot be accused of indifference to politics, but on the contrary apply themlselves thereto systematically and with ardor. Yet they are conservative rather than revolutionary and are quite hostile to that pitting of one sex against the other, which too often characterizes the "feminist" movement. This is really what one might expect. Refusal and opposition stimulate antagonism; not so the generous recognition and according of one's claims. This is a natural conclusion so well borne out by the facts that the opponents of woman suffrage might well lay it to heart.

No startling results have yet been seen that are due to the feminine vote, but in the municipal council, to which women have long been admitted, they have carried on an active campaign against alcoholism and brought about a sensible reduction in the number of saloons. They have also shown a concern somewhat new in politics as to the morals of candidates for public office, giving their support only to such as are strictly honorable.

In the National Council of New Zealand Women, a federation of the various philanthropic and political women's organizations throughout the country, the issues at stake in general elections are discussed as well as social questions, and the reports of these debates published in the newspapers tend greatly to promote the intellectual development of women and the good of the country.

Turning now to Switzerland we find the National Alliance of Swiss Women's Clubs devoting its attention, during a part of the recent general convention in Geneva, to the question of woman's suffrage. The following notes are condensed from the report presented by Mme. Stocker-Caviezel of Zurich to that body:

The Synod of the canton of Zurich having submitted to the Grand Council of that canton the project of a new ecclesiastical law, the Women's Union of Zurich deemed it opportune to present to the same body, in February, 1902, a respectful petition for the granting to women of the right of suffrage in ecclesiastical affairs. They based their request, first, on the recognized fact that women as a rule show more interest in the church and in a religious life than men; second, section 9 of the new law being expressed in these terms: "The right to a vote in church affairs belongs to every member of the National Church who has passed his twentieth year, is a Swiss citizen and has not been deprived of his civic rights," the expression "member of the church" seems capable of an interpretation favorable to this extension of the suffrage, and this law seems better adapted than any other to raise the status of woman, instead of leaving her in the same category with minors, idiots and criminals; third, in all domains where new rights have been accorded to women, experience has proved them equal to the new responsibility.

This petition, which had been submitted to and approved by the various women's organizations of the canton, was referred to a committee composed of deputies for the most part little disposed to grant it. This committee reported unfavorably on March 4, making the usual trite objections and petty, puerile affirmations. Several good friends of the women's cause spoke in defense of the proposition, treating the matter in a broad, high-minded way, but the petition was rejected by a vote of 143 to 26.

The following month the Zurich Union addressed a similar petition to the committee of the Synod, where it was favorably received. The synods of Schaffhausen, Glarus, and several other places are at present considering the same question, so that it is now the order of the day, and the women mean to keep it such until the matter is decided.

The ballot for women in ecclesiastical affairs has as its natural corollary the right to vote on educational matters and questions of public assistance. In these three domains, in fact, the collaboration of women is becoming more and more active and indispensable.

As long ago as 1868 a Zurich deacon advocated the ballot for women in church and school, making use of the same arguments as the Women's Union to-day.

Mr. Locher, head of the Department of Public Instruction in Canton Zurich, has lately published in the *Electorat féminin* a forceful paper ending with these words: "The desire of the women is not opposed to the spirit of Christianity and cannot be regarded as a danger to the church. Equity demands that it be heeded, since their interest in the church is at least equal to that of men. The future will see to the fulfillment of this desire. Professor Hilty thinks that participation in educational affairs should be the first stage in woman's suffrage. We think, rather, that this place is reserved for the right to vote in the church. Everything seems to indicate at any rate that, in the natural order of things, one or the other of these reforms will precede the introduction of woman suffrage in the political domain."

Basel has already accorded women the suffrage in matters of public assistance; Neuchatel, in ecclesiastical affairs, while the Consistory of Geneva and the Synod of Canton Vaud have just done as much. The rest, the women say, will come in time if they work for it. Here, as elsewhere, it is the women opponents who need to be educated and persuaded that this is not a question of conquering rights but of sharing with men duties and responsibilities. M. E. H.

Books Received.

A. C. McClurg, Chicago.

The Castle of Twilight. By Margaret Horton Potter; with six illustrations, by Ch. Weber.

The Spinner Family. By Alice Jean Patterson; illustrated by Bruce Horsfall.

Famous Assassinations. By Francis Johnson; with twenty-nine portraits.

Songs From the Hearts of Women; One Hundred Famous Hymns and Their Writers. By Nicholas Smith.

The Best Tales of Edgar Allan Poe. Edited by Sherwin Cody.

Houghton, Mifflin & Co., Boston and New York.

The Christ Story. By Eva March Tappan. $1.50 net.

William Ellery Channing; His Messages from the Spirit. By Paul Revere Frothingham. 50 cents net.

The Gentle Reader, Samuel M. Crothers, $1.25 net.

John Greenleaf Whittier in American Men of Letters Series. By George Rice Carpenter (16mo, with portrait), $1.10 net.

Mr. Salt, a Novel. By Will Payne; illustrations by Charles H. White. $1.10 net.

The Macmillan Company,
66 Fifth Ave., New York.

Miracles and Supernatural Religion. By James Morris Whiton, Ph. D. (Yale).

Charles Scribner's Sons, New York.

The Spirit in Man; Sermons and Selections. By Horace Bushnell.

Comrade Co-operative Company,
11 Cooper Square, New York.

Plain Talk in Psalm and Parable. By Ernest Crosby. Blue paper cover; 40 cents.

Watts & Co.
17 Johnson's Court, Fleet Street, London, E. C.

The Road-Makers and Other Poems. By Harrold Johnson.

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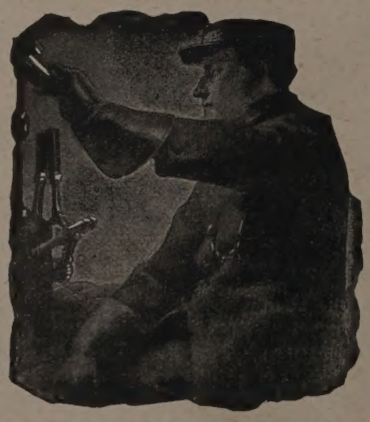

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